17: Norbeck--1 (no date) 1950 Formosan Aborigines
116, 114

"A search for anthropological material in western languages on the aborigines of Formosa discloses very little. Such writings as exist are for the most part old and have been executed by untrained observers. Formosan folklore in European languages, as far as has been determined by a fairly extensive search, is extremely limited. (1) To

1. Except for brief references in general works, only the following articles on Formosan folklore have been found: Asai Erin, A Study of the Yami Language (Leiden: Universiteits-boekhandel en antiquariaat, J. Ginsberg, 1936); G. Taylor, 'Folklore of Aboriginal Formosa,' Folklore Journ., V (1887): 130-53; Otto Scheerer, 'Sagen der Atayalen auf Formosa,' Zeitschr. f. eingebor. Sprach., XXII, Hft. 2, 3 (1932). (Six folk-tales.)

my knowledge virtually no attempt has been made to correlate Formosan folklore with that of other areas of the world. (2)

2. An unavailable article in English by Arundel Del Re in Il Marco Polo (Shanghai, ca. 1939) is reported to deal with the religious concepts of the Formosan aborigines and other peoples of Southeast Asia as expressed in their mythology."

17: Norbeck--1-2 (no date) 1950 Formosan Aborigines-1-2
116, 114, 127

"It may be well to note that interior Formosa, still little known to the western world, is in actuality one of the better-known areas of the world in Japanese administrative and scholarly circles. After the acquisition of Formosa by Japan in 1895 foreign researchers were discouraged from study [2] there. The languages barrier, extremely rough terrain, prevalence of tropical diseases, and the existence of the custom of head-hunting also effectively barred Japanese ethnologists until about 1930, although various Japanese governmental agencies concerned with the aborigines had produced a substantial number of works since shortly after the turn of the century. With the gradual acculturation of the wild tribes, extensive field work was begun in 1930 under the direction of the late Professor Utsurikawa Nenozō of Taihoku University.

As a result of this field work a considerable number of works were published in journal and book form in Japanese, among them a work covering the mythology of all of the interior tribes by Ogawa Naoyoshi and Asai Erin. (3) The translations given here

3. Ogawa Naoyoshi and Asai Erin, Taiwan Takasagozoku Densetsu Shū ('Myths and Traditions of the Formosan Native Tribes') (Tokyo Tokō Shoin, 1935).

are all from the part of this work executed by Ogawa, former head of the Linguistic Institute of Taihoku University, Taihoku, Formosa. Other available Japanese works on

Formosan mythology (4) are essentially free paraphrases of the tales collected by

4. See Bibliography.

Ogawa and Asai."

17: Norbeck--2 (no date) 1950 Formosan Aborigines
116, 114, 121, 127

"Professor Ogawa's work, [MC: on the mythology of the interior tribes, translations of which have been used by Norbeck in the present study] prepared from material gathered directly in the field, appears to be meticulously executed and contains considerable linguistic data. Unfortunately, all of the tales are removed from ethnographic context. Professor Ogawa, in fact, states that he considers his work to be primarily of linguistic value. For an analytic study of primitive folklore, an ethnological knowledge of the people concerned is of course imperative. The meager information gained from the available works in European languages and from a cursory examination of Japanese sources at hand is inadequate for such a study and, therefore, this paper is devoted principally to the comparison of tale motifs with those of other areas."

17: Norbeck--4-5 (no date) 1950 Formosan Aborigines
116, 114, 128 Atayal

"Ogawa's work, (6) from which the present translations were made, consists of texts in

6. Ogawa and Asai, op. cit.

the native language by International Phonetic Alphabet representation, with Japanese characters inserted below each native word, and is accompanied by what is obviously a literal translation into Japanese. My translations are also fairly literal throughout and are based upon the Japanese text. (7) Little attempt has been made to put them into

7. Recourse has been made to the native text for a number of obscure place names appearing in the Japanese text under names given by the Japanese which, for lack of adequate reference material, are difficult to [4] identify or even to read. In such cases an approximation of the native name has been utilized.

[4] fluent English. What may have been lost from, or added to, these folk tales in this process of double translation is impossible to estimate. I am, however, satisfied that the general content and motifs are faithfully reflected."

22: Wiedfeldt--29-30 F-5 (1913) 1914 Formosan Aborigines
116, 721, 114, 881, 695 Atayal

Although Bullock and many others after him write that "the wild savages of Formosa seem to carry on the practice of man hunting out of mere devilry," a somewhat more thorough investigation shows that the hunting of skulls has a very definite legal significance, and hence springs from other grounds than mere devilry. [30] Successful skull hunting is taken as a sign that one has come of age, and is accepted as evidence in penal and civil law.

34: Del Re-5-6 U-4 (no date) No Date Formosan Aborigines
110, 114

"The present essay written some years ago when Formosa was still a Japanese colony, appeared in the review 'Marco Polo'. As a result of the war and the loss or dispersal of much valuable source material, I have unfortunately been unable to pursue, as I should have wished my researches in this interesting field. I have however, re-arranged the content and made other necessary changes in the text, adding a number of new photographs.

This brief preliminary account of some of the Formosan creation-myths is mainly concerned with those found in the Yami tribe on the island of Botal-Tobago (Kô-tô-sho). It makes no claim to be a contribution to cultural anthropology; I hope, however, that it may serve to draw the attention of foreign specialists to this too-long neglected field, before it is too late. This is my only justification for republishing this essay.

I wish to take this opportunity to pay a tribute to the memory of my friend, the late Dr. N. Utsurikawa, founder of the Ethnological Institute of the ex-Taihoku Imperial University. In the space of a few years, he built up a unique if small museum mainly devoted to the [6] savage tribes of Formosa, and trained a team of able researchers. It is thanks to their labours that the customs, traditions, arts and music of the Formosan natives were preserved and systematically studied. Without his encouragement and help and that of Dr. Erin Asai, himself a brilliant ethnologist and linguistician to whom I am also indebted for many of the photographs which illustrate it, this essay would never have

been written. Sincere thanks are also due to Mr. K. Matsuyama who has kindly placed his fine collection of photographs of the savage districts of Formosa, at my disposal."

34: Del Re--38 U-4 (no date) No Date Formosans Aborigines
116, 114, 127

"The island has been occasionally visited by Japanese scientific expeditions which have collected much valuable data that still remain to be fully studied. In 1937, Dr. Stewart of Columbia University (New York), accompanied by two other foreigners, made a stay there of about two months studying the life of the islanders from the point of view of analytical psychology. To him I am indebted for the account of the Yami cosmos, as well as for a number of native drawings and photographs."

34: Del Re--72-75 U-4 (no date) No Date Formosan Aborigines-1-2
116, 114

"Reference has been made in the preceding pages to those Yami myths and tales which have analogues among other Formosan tribes, particularly the Puyuma subtribe whose relationship with the Puyuma still remains to be studied. In the field of comparative anthropological research, the University of Michigan Museum of Anthropology has recently issued a useful monograph by Mr. Edward Norbeck on the Folklore of the Atayal of Formosa and the Mountain Tribes of Luzon. (32) Availing

32. Anthropological Papers, No. 5, University of Michigan Press, Ann Arbor, 1950.

himself of the materials published by Ogawa, Asai and Utsurikawa, the author has grouped the Atayal folktales under motifs and compared them with those of similar type found in Luzon. A few of these have characteristics in common with those referred to in the present study, such as the transformation of children into crows. (33)

33. q.v. above p. 26, and Norbeck, loc. cit. p. 9 ff. 36.

It is interesting to note among the motifs listed by Norbeck, the absence of any developed cosmological or anthropological creation myth and, on the other hand, the

constant recurrence, among most main-island Formosan tribes, including the Atayal, of the flood motif. It is to be hoped that Mr. Norbeck and others will continue and extend their researches and systematize, collate and critically examine the available native texts collected by Japanese scholars in order to determine the interdependence of Formosan native folk-[pages 73 and 74 contain illustrations] [75]lore and its eventual transoceanic origins and parallels Such studies, apart from their intrinsic interest, would undoubtedly be of great value and shed new light upon the northern migrations of the Indonesian tribes."

51:Chen and Coe E-5 (1953)1954 AD1 Formosa
Formosan Aborigines AD4

An Investigation of Ami Religion

by

Chi-lu Chen and Michael D. Coe

Introduction

114 In the outskirts of the aborigine town of Tavarong on the east coast of Formosa is the last surviving ceremonial house of the Ami tribe, a representative of the type of religious edifice that once pervaded the Ami culture area. This building was well-known to Japanese ethnographers and was a cultural anachronism even in their day. The present writers undertook a four-day field trip in late November 1953 for the purpose of examining this house and its relation to the Ami life of 121 the past. For this investigation into Ami religion we relied on the memory of these informants, whose early manhood was spent in Tavarong before the Japanese authorities brought pressure to bear on some of the more important Ami institutions: Maran-Namo? [54], Vudai-Kate [49], Rata-Namo? [53], and Vuei-Mayau [56]. All informants reported directly in Japanese except Vuei-Mayau, whose information was translated from Ami into Japanese by Vudai-Kate. We sincerely thank these informants for the help which they rendered.

For readers unfamiliar with the background and present distribution of the Formosan aborigines, a few paragraphs will deal with this subject and the place of the Ami in Formosan ethnography, before Ami religion is treated in detail.

The Formosan Native Tribes

105 The aboriginal inhabitants of Formosa number over 200,000. This is in contrast with the descendents of the Fukien and Kwangtung Chinese who immigrated as early as the 16th century; these, together with more recent arrivals from the mainland, total over 8,000,000. One fourth of the aborigines live in the western plains and have been absorbed by the Chinese; they have in many cases lost their original customs and languages. The rest of the native tribes occupy the great central mountains, the Taitung Rift Valley and coastal area on the east, and Botel Tobago Island, to the southeast of Formosa. The relatively unacculturated Formosan aborigines are grouped under the following nine tribal names: Atayal, Saisiat, Bunun, Tsou, Rukai, Paiwan, Puyuma [or Panapanayan], Ami [or Pangtsah], and Yami. All these tribes are physically, linguistically, and culturally Indonesian or Proto-Malayan. They immigrated into the island at different times and into